N. 797. 103 f
3

Exornatorium Curatorum.

MVSEVM
BRITAN
NICVM

¶ In constit̄ prouincial Johñ Peckhā de offic. archipres-
byteri. Capitulo Ignorantiā. fac.

IT is ordeyned and decreed by holy chyrche that
euery Curate hauynge cure of Soule shall shew
and declare vnto his parysshens. foure tymes in the yere/ the. xiiii. Artycles of the fayth.
The. x. cōmaundemētes of our lorde god. The.
vii. Workes of mercy. The. vii. deedly synnes w the braū-
ches therof. The. vii. pryncypall vertues. And the. vii. sa-
cramentes of holy chyrche/ With other thynges neces-
ry as shall appere here after.

¶ Wherfore fyrste and formest ye shal knowe and vnder
stande/ that there ben. xiiii. artycles of the fayth/ Whiche
euery man and Woman is bounde stedfastly to byleue.
¶ Of the artycles. vii. perteyne vnto god almyghty/ by
his dyuynyte or godhede. That other. vii. perteyne vnto
god almyghty by his humanyte or manhode. ¶ The fyr
ste of the. vii. that perteyne vnto god almyghtye/ by his
dyuynyte or godhede is this/ that We shall byleue in one
god/ one in substaunce/ and. iii. in persones. The seconde
We shall byleue on the father vnbegoten/ that he is very
god. The thyrde We shall byleue in the sone onely begote
of the father/ & is also very god. The fourthe We shall by
leue in the holy ghoost equally procedynge of the father/
and of the sone/ that he is lyke Wyse very god. The fyfte.
We shall byleue that he is one very god father/ sone/ &
holy ghost/ hath made heuen and erth/ that is to saye all
maner creatures bysyble & inuysyble. The syxte We shal
byleue that the chyrche catholycal is holy/ and that there
in ben holy sacramentes suffycyent to all maner of peo-

ple for they⁊ saluacyon. The. vii. We shall bylcue that our bodyes shall ryse agayne / at the daye of generall Juge= ment and be Joyned agayne too the soule / and than all they that haue dyed in the fayth of holy chyrche / and out of deedly synne shall haue Joye euerlastynge in heuen. And all they that haue dyed out of the fayth of holy chyr= che or deedly synne shall haue payne in hell for euermore. ¶ Of those. vii. artycles whiche perteyne to god almy= ghty by his humanyte or manhode. The fyrste is this þ We shall byleue the blessyd Incarnacyon that is to saye that the seconde persone in Trynyte Cryste Jhesu was conceyued by op̄racyon of the holy ghost / & toke flesshe and blode of the glorious vyrgyn our Lady saynt Ma= ry. The seconde that he Was borne of the same glorious vyrgyne. The thyrde that he dyed for vs vpon the crosse vnder the wycked Juge Pylate & his blessyd body was burved in þ Sepulture. The fourth that he wente dow ne vnto helle to loose the body remaynynge in the Se= pulture and spoyled helle of all those that were predesty= nate to the glorye of god. The fyfte that he rose agayne from deth to lyfe the thyrde daye. The syxte that he ascen ded in to heuen / and there sytteth on the ryghte hande of the father. The seuenth that he shall come agayne at the generall Jugement and Juge all the Worlde bothe good and badde.

Furthermore ye shal know and vnderstande that there be. x. cōmaundemētes of our lorde god. The fyrste is this. Thou shalte haue no false goddes but Wor shyp one very god. By this commaundement is forbyd Idolatry pryncypally Whiche is to do Worshyp to other then to god alone. By this cōmaūdement also is forbyd

wytchecraftes / charmes / sorcerye / Jnchauntementes / superstycyons / and all vayne and deuelysshe ymaginacyons / whether they be done by wordes or by wrytynge or by ony other folysshe obstruaunce. The seconde cõmaundement sayth this / thou shalt not take the name of god in vayne / by this cõmaundement is forbyden prynckpally all maner of heresy / and all blasphemous wordes / whyche sounde agayn̄ste the goodnes of god. Also al periurye that is to saye to swere falsly wyttyngly / and all other swerynge by god vnreuerently / or where vnreuerently by ony parte of this blessyd body. The thyrde cõmaundement is this / thou shalte kepe the holy day / that is to say the sonday and other holy dayes ordeyned by holy chyrche / and that day worshyp the lorde god / & abstayne from synne specyally / and also from bodely labours except cause be full & reasonable. The fourth cõmaundement is this / thou shalte honour thy father / and thy mother / that is to wete thy naturall father and thy naturall mother / thy godfather and thy godmother / thy ghostly father / & thy ghostely mother. Thy ghostly father is the prest / thy bysshop thy curate / & thy ghostly mother is holy chyrche / in whõ thou was regenerate vnto ghostly lyfe. The fyfte commaũdement is this / thou shalte not slee / this is to vnderstande / thou shall not slee any man or woman by vnlefull meane / nother by worde nor by dede / by counsell nor by fauour. By this cõmaũdement also it is forbyden all maner of bodely hurte / of ony persons agayn̄ste ryght. Also all those slees spyrytually / that by exaũple & power or by ony other vnrygh̄te dyde or vncharytable mocyon oppresse innocentes whyche be not gylty. Also all those slees spyrytually that backbyte & slaunder ony persons agayn̄ste ryght or agayn̄ste theyre / to bryngē them fro̅ good name

vnto euyll. Also all tho flee spyrytually / that may & wyll not / refreshe them that be in necessyte. And al those that sle spyrytually ꝑ by theyr euyll exãples / or by ony other wycked persuacyons induce & bryngе other vnto synne The syxte cõmaundemẽt is this / thou shalte do no lechery / by this cõmaundement is forbode all maner of bodily commyxcyon / but wone man & woman / crepte in lefull vse of matrymony. By this commaundement is forbode also al maner of fylthy & abhompnable polucyons / wyll fully procured by ony inuencyons or craftе. Wherby the sede that is ordeyned to generacyon of mankynde / is do we other wyse / than in to the dewe vessell / that is ordeyned therfore. The seuenth commaũdement is this / thou shall do no theftе / that is to say thou shall not take other mennes goodes pryuely ayenst theyr wyll. By this commaundement is forbyd also all maner of wrongfull takynge / occupyenge / or withholdynge other mẽnes goodes / other by fraude / or by deceyte / by ypocrysy / or by wyked holynesse / by vsurye / or by symonye / by dyce / or by thefte / by stregthe / or by violence / or by suche other / The viii. cõmaundement is this / thou shalte bere no falce wytnes / nother to hurte thy neyghbour wrongfully nor to promote thy frende vnworthely. By this cõmaundement is forbyd also al maner of lyes cõcepued of malyce / or intended to other mennes hurte. The ix. cõmaundement is this / thou shalte not desyre a nother maunes wyfe vnlefully. By this cõmaundement is forbyd al maner of concupyscence of the flesshe other vnlefull to wyll or to desyre to purpose or to consente to ony kynde of Lechery ayenst Iugement of reason. The x. cõmaundemẽt is this. Thou shall not desyre to haue other mennes goodes wrongfully. By this commaundement is forbyd all

manes of vnlefull dedes ether in Wyll or in purpose to take or to withholde other menues goodes ayenst ryght or ayenst good conscyence.

¶ These .x. commaundementes be included and vnderstande in .ii. commaundementes / that be spoken of in the Gospell of Mathe / that is to Wete in the loue of god / & in the loue of thy neyghboure. He loueth god duely that loueth hym above all other thynge and kepeth his commaundementes for loue / and not all onely for fere of payne. He loueth his neyghboure duely that Wolde vnto hym & doth vnto hym as he Wolde his neyghbour sholde she We & do vnto hym. This is vnderstande of Well ordred / and conformed vnto reason / that is too saye thou shalt Wyll & do vnto thy neyghboure / as thou Wolde ryghtfully he sholde Wyll or do vnto the.

¶ Beside these commaundementes of our lorde god there be .vii. Werkes of mercy / Whiche comenly be called dedes of charyte / but doubteles in certayne causes of necessyte they be strayte cõmaundementes. And these be they To fede the hungry / to gyue drynke to the thurstty / to gyue herber to the herberles / to clothe the naked / to vysyte the sicke / to comforte the prysoner / to bury the dede.

¶ Forthermore ye shall knowe & vnderstande that there be .viii. pryncypall vertues ordery n ge man to lyue Well both ayenst god and the Worlde. These of them ordre man pryncypally vnto god / and that ben these. Faythe / Hope / & Charyte. Faythe maketh a man to byleue Well vpon god and holy chyrche. Hope maketh a man to trust Well to come to the Joye of heuen / by the grace of god / & his abundaunce. Charyte maketh a man to loue god above all other thynge / & to loue all other thynge for god

¶ That other .viii. vertues ordre a man to fight well a-
gaynst the worlde/ and that ben these/ Prudence/ Tem
perraunce/ Ryght wysnes/ and strength. Prudence make
th a man to discerne and too Juge well what is good/
What is badde/ What is to be done/ & what is to be lefte
Temperaunce maketh a mā moderate in etynge & drin
kynge/ moderate in fleshly delectacyons/ moderate in
hote/ moderate in other conuersacyons of mannes lyfe.
Ryght wysnes maketh a man to gyue to euery mā that
is due to hym/ whether it be in temporall goodes or in
temporall honour/ or whether it be to correcte & punyshe them
that be cuyll or promotynge them that be good. Strength
maketh a man stronge in suffrynge aduersyte and trou
ble stronge in execucyon of Justyce/ and correccyon of
synne/ stronge and without fere to holde with trouthe
and vertue/ stronge and without fere to withstande by
ce and wyckednesse.

¶ Incipit Johan Perchinde
sacramentis standis vel dou.

ALso you shall knowe & vnderstande/ that there
ben seuen sacramentes of holy chyrche/ whereof
hyue euery man & woman is bounde to receyue at tyme
conuenyent. The lyfe is happyest or cryssendome/ whi
che putteth away vtterly all synne. For this ye shall vn
derstande. That whā our fyrste father & mother Adam
and Eue were creat & made/ they receyued of almyghty
god for them/ & for all theyr sede/ that is to saye for all man
hynde the noble gyfte of originall Justyce. Whyche yf they
had kepte/ they & all theyr sede had ynyoyed the same gyfte

sholde neuer haue dyed nor suffred ony penaltye of thys
Wretched Worlde / but sholde haue ben translated at con
uenyēt tyme in to paradyse celestyall there to haue lyued
for euermore. But than bycause they dysobeyed and bra
ke the cōmaundement of god they loste this gyfte of ory-
gynal Justyce / and fell vnto necessyte of dethe / & to other
Wretchydnesse of this Worlde With all theyr yssue / Wher
fore no We all We be borne in oryggynall synne / that is to
saye in Waytynge of oryggynall Justyce and can not be
saued by the ordynate lawes of god. Unto the tyme that
this oryggynall synne be put away / and grace gotten vn
to our soules Whiche is nowe done by this sacrament of
haptysme or crystendome / Whiche is the fyrst sacrament
and entre vnto all other sacramentes.

¶ In constit̄ prouincial de
Baptismo & eius effectu.

This sacrament ought not to be mynystred / but
by aqreest / except cale of necessyte. And then eue
ry man and Woman may mynystre it. The father or the
mother maye mynystre it to theyr owne chylde / and yet
after Warde lye togyder after the lawe of matrymony /
Wherfore yf suche cale of necessyte happen vnto ony of
you. Then ye shall say With good entente on this Wyse.
I crysten the in the name of the Father / and of the sonne
and of the holy Ghoost / and Whyles ye be sayenge these
Wordes ye shall caste Water vpon the chylde or elles put
the chylde vnto the Water and thenne doubte ye not but
that chylde receyueth suffycyently this Sacramente of
Baptysme.

¶ The seconde sacrament is Cōfyrmacyon of ỹ by shop

Whiche gyueth grace to be the stronger in the ryght byleue of god and holy chyrche.

¶ The thyrde sacrament is penaunce Whiche restoreth a gayne the grace of god yf it be loste by deedly synne.

¶ The fourth sacrament is the blessed sacrament of the Auter Whiche encreaseth grace meruayllously/and causeth other spyrytuall effectes innumerable/And no meruayle here of for in this holy sacrament is conteyned vnder the fourme of brede ỹ very body of cryst Jhesu flesshe & blode cryst hymselfe hole god and man. And lyke wyse in the chalyce after the tyme of consecracyon is cõteyned vnder the fourme of Wyne the very body of Cryst Jhesu flesshe & blode Cryst hymselfe hole god and man.

¶ In constit̃ putincial' Johañ ꝑecchiñ de Summa trinitate fide catholica. Capitulo altissimus.

But ye that be laye people/ Whan ye receyue thys blessyd sacrament at Ester/or at other tymes necessary ye receyue hit in fourme of brede alone. For that thynge that is gyuen you in the chalyce is no sacrament but Wyne or Water to cause the holy sacrament to go to his place more redely.

¶ The fyfte sacrament is anoylynge/Whiche rempteth and putteth away venyall synnes and increaseth grace. to the better helche bothe of body and of soule.

¶ There be other .ii. sacramentes/ Whiche noo man is bounde to receyue but they that Wyll/ One of theym is holy ordres Whiche gyueth auctorite to mynystre aboue the Sacramentes of holy chyrche. That other is matrymony/ Whiche maketh lefull the bodely dede/ but whens man & Woman Whiche elles were vnlefull & dampnable

¶ Ju constit̃ Walteri de sponsalibus.
Capitulo Matrimonium.

AND in this behalfe holy chyrche cõmaundeth vn-
der peyne of cursynge that no persons make ony
pryue contracte of Matrymony togyther nor ony secre
te promyse therof / but that it be doone all openly in open
place / and before dyuers persones therto specyally called
to bere Wytnesse of the same.

¶ Extra de ꝓbis ⁊ remiſ. ca. Dis vtriusq;.

Et for more declaracyon of this sacrament of pe-
naunce Whiche Was spoken of before ye shall vn-
derstande ꝑ there be .iii. thynges specyally requy-
red therto ꝑ is to Wete Cõfessyon / Cõtrycyon / and Sa
tysfaccyon. Confessyon euery cryſten man and Woman
after they come to yeres of dyscrecyon is bounde to ma-
ke at ꝑ leest ones in ꝑ yere / them to make knoWlege of all
theyr syes to theyr owne ordynary curate / and to none
other / except a lefful cause Whiche had / they may take an
other Confessour so that they haue lycẽce therto of theyr
owne curate ordynary. ¶ But for almoche as some per-
sones can not Well make theyr confessyon some thynges
shall be shewed them now Wel by the grace of god / Wherby
they maye the better ordre they mselfe in theyr confessyon
makynge. Fyrst before ye come to your ghostly Father
loke that ye gete you in to a secrete counsayle With your
selfe / and take as grete study and dylygence To remem
bre all youre synnes for the loue of god and youre owne
soule helth / as ye Wolde take in a grete mater of Worlde
ly vauntage ¶ Fyrst remembre yourselfe in youre con-

fcyence/Whether ye haue ben doutefall in ony Artycles of the fayth. The ſeconde remembre Whether ye haue broken ony of the.x. Cõmaundementes of our lorde god The thyrde remembre Whether ye haue kepte the.xi. commaundementes of the goſpell/that is to wyte Whether ye haue loued god aboue all other thynge/and doone to your neyghbour as ye wolde be done to. The fourth remembre Whether ye haue ben dylygẽt after your power to fulfyll the.vii. Werkes of mercy. The fyfte remembre Whether ye haue fallen in ony poynte of curſynge by the generall ſentence/whiche is cõmaunded and accuſtomed to be ſhewed you.iiii.tymes in the yere. The ſyxte remembre Whether ye haue ſynned in ony of the.vii. deedly ſynnes/that is to ſaye In Pryde/in Wrathe/in Enuye/in Couetyſe/in Slouthe/in Glotonye/& in Lecherye/or in ony braunches of theym.

Pryde.

The ſeuẽth in Pryde Whether ye haue deſyred ony vayne glorye/or ony vayne laude/or prayſe of yourſelfe before other for ony goodes of nature þ ye haue had/as beautye/ſtrength/or yongth. Or for ony goodes of fortune as golde/or ſyluer/ryche clothes/landes/or catteles/or for ony goodes of grace/as Cõynge/eloquẽce/wyſdome or other vertue. Or yf ye haue diſpyſed or mocked/ other þ haue wanted ony of theſe. Furthermore whether ye haue fayned yourſelfe by Ipocryſy more holy or more ryghtwyſe than ye haue ben in dede. Or whether ye haue ſhewed yourſelfe by crakynge/or boſtynge/or by other inordynate delyte in Pryde to haue þ thynge that ye had not/or to knowe that thynge that ye knowe not

or to haue done that thynge whiche ye haue not done in dede. Or whan ye haue had ony gyfte of god synguler-ly before other as cunnynge/eloquence/wysdome/or other vertue whether ye haue thought/that it hath com-men of yourselfe and not al onely of god. Or thoughe ye haue thought that it hath commen of god yet whether ye haue thought that it hathe cõmen of god for youre owne merytes and youre deserupse. Forthermore whether ye haue ben proude of youre kynne/or proude that ye haue stande in fauoure or familyarite with lorde or lady/or with ony other state/proude of youre dignite or rowme/ that ye haue ben in. Or elles whether ye haue ben asshamed of your kynne bycause of ỹ powerte or that ye haue ben asshamed that ye haue not bene taken vp too hyghe place or greater honoure. Forthermore whether ye haue had pleasure to reporte your euyll dedes/or whether ye haue sought crrules for theym/and sythe putte other men in the faute therof. Or yf ye haue bene dysobedyent vnto your superyours/as to your father/or to your mo-ther/or to the prelates of the chyrche. Or trusted soo mo-che in your owne wytte/that ye haue dysprysed the cou-sayle of your betters. Or taken more vpon you/then ye or your lernynge hath requyred. Forthermore whether ye haue loued syngularyte in your apparell/syngulary-te in your spethe/or in other conuersacyon syngularyte in fast in prayer/or in other deuocyõs taken by your owne auctorite rather than in the comyn fastes and prayers or other deuocyons ordeyned by holy chyrche. Or whe-ther ye haue ben sulpycyous and curyous in serchynge and Jugynge other mennes dedes/and proude and pre-sumptuous in Justifyenge and preferrynge your owne dedes before the dedes of others.

¶ Wrathe.

¶ Thenne in the ſynne of wrathe. Remembre whether ye haue ben ſo gretely moued or ſtyred by angre / or by wrathe ayenſte ony man / that ye haue wylled hym ony hurte other in his body or in his goodes. Or whether ye haue kepte wrathe longe tyme in youre mynde oftentymes thynkynge how ye myght be venged. Or whether ye haue in your angre or wrathe hurte ony man in dede by worde / or by werke / by counſayll or by mayntenaūce. Or whether ye haue vered / or troubled ony man by ſute / or by pleé rather of euyll wyll and malyce than of good wyll and affeccyon of ryghtwyſnes. Furthermore whether ye haue curſed / or aſked vengeaūce vpon youre euyn cryſten. Or whether ye haue ben ſo angry / or ſo impacyent in ſykenesſe / or in trouble / or for ony loſſe of temporall goodes that ye haue grudged with the ordynaunce of our lorde god / or ſpoken ony blaſphemous wordes ayenſt his goodnes / or ſworne vnreuerētly by his holy name. Furthermore whether ye haue refuſed to aſke the forgyuenes that ye haue hurte / or whether ye haue refuſed to forgyue them that haue hurte you. Or whether ye haue myſlorded youre ſelfe in braulynge and chydynge / or myſcallynge youre euyn cryſten by wordes of rebukynge other ayenſt theyr perſones or ayenſt theyr condycyons. Or whether ye haue ben ſoo impacyent cuſtomably other in game / or in worldely buſynes that ye haue wyſſhed all at the deuyll / or wyſſhed youre owne deth or ony others. Or whether ye haue manaſſed to bete or to ſlee or ſworne the ſame with a grete othe.

¶ Enuye.

¶ Then in the synne of Enuye. Remembre whether ye haue ben glad of other mēnes hurte or sory of other mennes prosyte. Or whether ye haue ben glad of other mennes infamy and euyll name/ or sory of other mennes fame and good name. Or whether ye haue bene glad that ony of your euyn cristen haue fallen to synne and to vyce or sory that ony of them haue kepte theym in vertue or in grace. Furthermore whether ye haue in malyce & euyl Wyll defamed ony persone pryuely or apertely/ or gyuen ony helpe or counsayle therto. Or whether ye haue Juged euyl of your euyn cristen without sufficyent knowlege thereof. Or whether ye haue made bate or discorde betwene ony persones for malyce & euyll Wyll that ye haue had vnto theym. Or whether ye haue letted too make peas & accorde where ye myght haue done/ & Wolde not for hatered & malyce or for ony other Wycked occasyon.

¶ Couetyse.

¶ Therme in the synne of Couetyse. Remembre whether ye haue taken other mennes goodes by thefte/ by robbery/ or by extorcyon. Or whether ye haue ben in Wyll or purpose for to do. Or whether ye haue withholden other mennes goodes wrongfully from them. Or whether ye haue by flateryngs/ by fayre Wordes or by fayre promyses/ or by ony other vntrewe meyen deceyued ony man/ of his goodes/ or of his Landes. Furthermore whether ye haue vsed ony falle/ or deceytefull marchaundyse/ ether by vnsufficyent stuffe/ or by vnlefull Weyghtes/ or mesures/ or by ony other subtyll craftes. Or whether ye haue in ony handy craftes werke/ or ony other occupacyon vsed subtelly/ or crafty to deceyue your euyn cristen

for your owne lucre. Or whether ye haue wrought/ or laboured or vsed byenge or sellynge vpon the Sondaye or vpon other holy dayes without reasonable and lefull necessyte. Or whether ye haue in byenge or sellyng or in bergayne makynge or in lendynge ony money commytted ony vsury apenst the ordre of Justyce & good charyte. Or whether ye haue cõmytted ony Symony/ that is to saye bought or solde or ony bergayne made spyrytuall thynge for ony temporal goodes. Forthermore whether ye haue fulfylled the dedes wyll. whether ye haue ben executours or kept the goodes to your owne vse/ or spende them other wyse then the dedes of charyte/ or than the dedes wyll hathe requyred. Or whether ye haue falsely forsworne yourselfe for ony worldely bauntage/ or whether ye haue delyred ony mannes hurte/ or ony mannes deth bycause of ony bauntage that myght come to you therby. Forthermore whether ye haue payde duely youre seruauntes theyr wages. Or ye be seruaunt whether ye haue doone tre welv pour seruyce/ or whether ye haue myspende youre maysters goodes/ or other wyse hurte youre maysters bauntage other wylfully/ or by your negligent seruyce or whether ye that be of power haue withdrawen youre hande of charyte of refresshynge poore people. And ben couetyse in gettynge worldely goodes couetyse in keppynge them and sorow full in departynge from them.

Slouthe.

Then in the synne of Slouthe/ remembre whether ye haue ben slouthfull in goddes seruyce specyally vpon the sondaye & the holy daye slouthfull to come to the chyr-

slouthfull to praye whenne ye haue be there/slouthfull to here ꝓ worde of god preched/slouthfull to applye youre mynde to good thoughtes and too good medytacyons. Negligent to refrayne youre mynde from euyll thoughtes and youre eye from vnchaste loses. Forthermore whether ye haue ben negligent to lerne youre Pater noster/ youre Aue maria/or youre Credo/or whether ye haue be negligent to teche the same to youre owne chyldren or to youre godchyldren. Or whether ye haue chastysed youre chyldren and taught theym good maners, or ye haue suffred them to vse greete swerynges & at theyr pleasure wanton and dyssolute. Or whether ye haue ben negligent in kepynge youre chyldren frome fyre & frome water and from other lyke Jeoperdye. Forthermore whether ye haue myspende youre tyme in Idelnes/or omytted and lefte vndone thynges that ye were boũde to do. Or whether ye haue broken ony vowe that ye haue before tyme reasonably promysed. Or whether ye haue broken or ben negligent in fulfyllynge the penaunce that hathe ben reasonably Inioyned you by youre ghostly fathers ꝓ or by youre ordynaryes. Or whether ye haue hadde at ony tyme suche heuynesse that ye haue despyred of the mercy or of the helpe of god. Or whether ye haue dyssheued or wylled indyscretly youre owne deth. Or whether ye haue gyuen due thankes to god in youre trouble or in youre heuynes remembrynge that oure lorde sendeth all for the beste ye can so take it.

Glotonye.

Than to glotonye. Remembrynge whether ye haue broken ony faulte/that hath ben cõmytted by the chyrche

Without lefull cause. Or whether ye haue ete or dronke many tymes so moche that ye haue had bodyly ease, or ye haue fallen therby in to syckenes or dronkenshyp, or ye haue fallen therby to hate & dyscencyon. Or ye haue fallen therby to suche dyssolute myrth and vecheles behauoure that ye haue not duely fulfylled those thynges that haue longed to your office or to your charge. Furthermore whether ye haue had inordynate delectacyon in etynge & drynkynge or dyuerse inordynate dessyes of meates or drynkes more costely or more delycately prepared thenne reason hathe requyred. Or whether ye haue induced & or caused ony other to take suche mayer drynkes or soo largely therof for the intente to make them dronken other for sporte or for ony other wycked occasyon.

Lechery.

Thruue in Lechery whether ye haue kepte or contynewed filthy thoughtes of the flesshe in your mynde for delectacyon and pleasure of youre body. Or whether ye haue consented in your mynde too haue ony fylthy dede besyde the lawe of matrymony. Or whether ye haue within matrymony vsed ony maner contrary to the ordre of nature or agenste the profyte of generacyon. Furthermore whether ye haue tempted or moued ony other vnto this fylthy synne of Lechery, other by sygnes or by wordes, by ãnournynge of your body or by lyght gesture & wanton behauoure by syngynge, by daunsynge, by kyssyng, by hallyng, or by ony other dyssolute or vnhoneste demeanoure. Or whether ye haue not fledde the occasyons of this fylthy synne. But rather soughte occasyons

thereto. Furthermore whether ye haue had other in youre youth/ or any other tymes fylthy touchynge of youre pryue membres/ or of any others. And whether ye haue had ony pollycyons in youre slepe by fylthy dremes/ or vncle ne ymagynacyons specyally by ony occasyon ye thynke before of yourselfe. Or whether ye haue had bodely dede of Lechery with ony persone. And whether syngle or maryed/ whether with a bygyne or with other/ whether with ony of youre owne kynne/ or with ony religyous/ within holy ordres.

¶ Whanne ye haue remembred youre selfe dylygently in the secrete counsayle house of youre conscyence/ after this maner of wyse or after ony other good or more sufficyent maneres the grace of god and youre owne wyll and wysdome wyll serue you. Than go to your ghostly fader/ and shewe hym all youre synnes playnely without ony colour or cloke specyally youre deedly synnes yf ye haue ony donen/ the ye dede lasse shryuen with the circumstaunces and with occasyons therof atrodynge. And than ye fulfyll one of those thre thynges that be specyally requyred to this Sacrament of penaunce. And another thynge that is also requyred thereto is Contrycyon/ that is to saye that ye be sory for all those synnes that ye haue done. And be in wyll and purpose noo more to synne. The thyrde thynge that is requyred to this sacrament of penaūce is Satysfaccyon/ that is to say that ye be in wyll to fulfyll suche payne and penaunce as shall be resonably ymyted after ye quantyte of youre synnes. Than these thre thynges hadde after this maner of wyse ye preest that hath tury sdyccyon vpon you myght reth

to you the Sacrament of penaunce and grace of absolu
cyon. And declareth you clere assoyled of all your synnes
(quantum ad culpam) that is to saye all your synnes ye
in thy mynde forgette, for whiche you had deserued pay-
ne of helle euerlastynge / nowe that payne is chaunged
by the benefite of this Sacrament of penaunce into tem-
porall payne of this worlde / or of purgatory. And yf the
payne of penaunce Injoyned by the preest / whiche stan
deth principally in prayer in faste in almesse dede. If ȳ
penaunce be sufficyent in the acceptacyon of god for ȳ quā
tyte of your synnes / than that fulfylled / the payne of pur
gatory also whiche elles were due for the sayd synnes
shall be fully remytted / and forgyuen you.

But nowe to the honoure of god and to the comforte
of all vs that be wretched synners / there maye be moued
a question whether euery man after he haue doone ony
deedly synne be out of state of grace / or in state of damp-
nacyon but a the tyme that he be shryuen therof vnto his
ghostly father and receyue this Sacrament of penaun-
ce. Or whether he be in state of grace and state of saluacy
on beynge alonely sory in his herte for his synnes With
wyll & purpose no more to synne thoughe he deferre his
shryfte vnto the tyme generall allygaced by our mother
holy churche. In this behalfe two wayes maye be taken
That one way is good and sufficyent / that other way
is better and more perfyte. Wherfor it is and more perfyte
wayfore a man to go to his ghostly father shortely after he
haue done ony deedly synne & be shryuē therof & receyue
ȳ Sacramēt of penaunce thā to defer his shryfte only lōger
ȳ for ryghte causes / nor is he shall haue ȳ more tyme

of grace. Another is he shall haue the better knowledge of hymselfe and of his synnes. The thyrde is he shall the better bayne gayne and ouercome the temptacyons of ye deuyll. With many other profytes that he shall haue therby / Wherfore it is specyally counsayled vnto euery man and woman after they fele themselfe greuously wounded without deedly synne / than shortly too take theyr ghostly father. Whiche maye mynyster vnto them this holy sacramente of penaunce. But for as moche as some be not disposed to take the better & the more perfyte Way namely syth our mother holy chyrche commaundeth no layes persone to be shryuen but ones in the yere except in dyuerse causes / as whan he is in perill of dethe / or whã he shall receyue other sacramentes. Therfore ye may take that other Waye / whiche is ryght good and sufficyente / that is to wyte that ye vse in the daye / or ones in the weke at the leest / as vpon the sondaye and other holy dayes except and reken hy hymselfe god and you in the secrete house of your conscyence how ye haue spente or passed your tyme. And yf ye fynde in your conscyence / that ye haue done ony deedly synne that day / or that weke than loke that ye be lazy for it. And be in Wyll and purpose With the helpe of our lorde god / noo more to synne / purposynge stedfastly to be shryuen therof to your ghostly father at tyme assygned by the holy chyrche. He that vseth hymselfe after this maner thoughe he had doone neuer so grete nor so grenous synnes / more ofte tymes ye thoughe it were. xii. tymes in ye day he myght yet as ofte ryse vpon by this meanes from deedly synne to the grace of god from state of damnacyon in to state of saluacyon. Let no persone therfore in ony Wyse refuse this gentyll & swete medycyne after they fele themselfe

ſeke wounded with deedly ſynne. But remembre well
theſe .iii. thynges before rehersed. The fyrſte that they be
ſory to herte for theyr ſynnes. The ſeconde that they haue
purpoſe to be ſhryuen therof at tyme aſſygned by bodyly
chyrche. The thyrde that they be in wyll with ꝑ helpe of
god no more to ſynne. If ye wante ony of theſe thre thyn-
ges after you haue cõmytted ony deedly ſynne/whether
it be by worde/or by thought/or by dede/thenne doubte
les ye be out of the fauour of god/ and in ſtate of dam-
nacyon. And all the workes that ye do in ꝑ meane tyme
be deed and vnfruyteſull/and ſhall neuer be accepte in ꝑ
ſyght of god. And if ye take theſe thre thynges with you
truely and vnfaynedly thought your ſynnes that ye had
doone were neuer ſo grete/yet by this meane ye ſhal be
in the fauour of god and in ſtate of ſaluacyon. And yf ye
happen to dye ſodeynely without ony other ſhryfte/ſo
that ye dyſpoyle not too be ſhryuen at conuenyente tyme.
Than doubteleſſe this ſhall be ſuffycyent for your ſalua-
cyon. And all the good workes that ye do in meane tyme
ſhall be ryght fruyteſull and gracyouſly accepte in the ſy-
ght of god/there to haue grace/and afterwarde glorye
euerlaſtynge.

¶ Beſyde theſe doctrynes before ſayd yeſhette vs conſy-
der and often tymes call to mynde ꝑ moſt perelous houre
of dethe/and puruey vs be ſome remedyes and preſerua-
tyues ayenſt the troublous and temptacyons that happe-
neth commonly the ſayd tyme. And this is neceſſary not
all onely for ourſelfe/ but alſo that we maye gyue conſo-
layle and exortacyon to our frende when he is in the ſa-
me Ieoperdye. For yf he maye be called a frende that ꝑ-
dylygent aboute a ſyke perſone to mynyſter vnto hym

thynges necessarye for his body Whiche shall be shortely
dyssolued / and be meete for wormes / moche more than
he is worthy to be called a true and a faythfull frende
that is dylygent aboute a lyke persone to mynystre vnto
hym thynges necessarye for his soule Whiche shall neuer
dye / but euer endure other in Joye contynuall / or elles
in payne euerlastynge.

¶ Lette vs now therfor consyder before the troubles
of the houre of dethe / and thenne we shall suffre theym
the more easily Whenne they come. Fyrste we shall con-
syder .ij. maner of troubles or temptacyons / Whiche the
wycked feende commenly troubleth or tempteth a trysten
soule Withall at the houre of dethe. The fyrste is a-penste
the fayth Whiche cometh principally by suggestyon of
the deuyll. For the deuyll knoweth surely / that there is
not a more redy meyen to bynge a soule vnto euerlastyng
payne of hell then to induce hym by some craft or sub-
tyll persuacyon to doubte or fayle in his fayth or to doubte in ony
parte therof. But thou aboue all thynge lyke as ye haue
begon youre lyfe in parfyte fayth of holy chyrche endeuer
yourselfe stedfastly by the grace of god soo for to ende it.
And lose not the good dedes that ye haue done in youre ly-
fe before / for all the welthe of youre lyfe before hangeth
therin of frende. Thynke therfore stedfastly in youre mynde
de / that all temptacyons moeuynge ageynst the true fay-
the of chyrche be but temptacyons and wycked sug-
gestyons of the deuyll Whiche wolde decepue you / and
make you to lose that ye haue done.

¶ Consyder welle and stedfastly lyeue that there
was neuer man nor woman lyuynge vpon the face of the

Wolde that nat plese almyghty god without the
fayth of our lorde god. There was neuer soule that euer
came to heuen/nor yet shall doo without the fayth of
our sauyoure cryste Jhesu. Forthese yf the deuyll wolde
dyspende with you in your fayth/be ware that ye stande
not with hym in dysputacyon therof. For yf ye do ye put
yourselfe in grete Jeoperdy for the deuyll is soo sobtyll
in argumentacyons that al the clarkes vpon erth be not
able for to be cõparid vnto hym. & moreouer our fayth
in meke soules be lyke vnto swete spyces of the apotheca
ryes shoppe/whiche in bertuge & vaultuge gyuerth
euer thei swete sauoure & odoure/yet yf a man wyll pre
sume vpon his lernynge or vpon his reason to stande in
dysputacyons of his fayth with the olde serpent & deuyll
he shall not faple/but he shal be brought in to the snares
of the deuyll with many soule errours and mysconcepci
ces. Therfore whether ye be clarke or lay man haue euer
your fayth stedfastly rooted in the fayth of holy chyrche/
& content your selfe to rest therto at all tymes/but specy-
ally at the houre of deth when your wyttes be moost fe
ble/and your ghostly enmy moost cruell.

¶ The seconde trouble or temptacyon at the houre of de-
the is dysperacyon. The temptacyon cometh commonly
by suggestyon of the deuyll. For when a soule is sore trou-
bled with sekenesses and heuynes/than the deuyll putte
th vnto hes wyckede suche thoughtes as he knowe beste
re typne specyally some tymes wherof he was neuer tempt
ued som what of negligence/some what of forgetfulnes
And than the syke persone so troubled both in body and
in soule remembreth not the dyuyne mercy and pyte/
Wherfore sometymes he feleth [illegible]

of god seynge allonely / ꝑ abhomynacyon of his owne
lyfe / noo thynge of his good dedes that he hath not suf-
fycyent hope and truste in the mercy of god / but falleth
in to dysperacyon without remedy. This desperacyon
is mooste graceous & mooste perylous aboue all synnes
in the worlde / wherfore yf ony suche temptacyon come
in a mannes mynde lette hym arme hymselfe myghtely
with vertue of hope and confydens consyderynge well
and certaynly trustynge that thoughe a man had neuer
done good dedes in his lyfe but as many synnes as euer
was done syth the begynnynge of the worlde or shall be
done to the worldes ende. And though he had neuer ben
shryuen nor done penaunce for them. And at the houre of
dethe peraucuture he myght not speke or hadde no leyser
for to be shryuen yet he sholde not in noo wyse dyspayre
of ꝑ mercy of god. For in this case it were suffycyent for
his saluacyon to be sory in his herte for his synnes / and
aske god mercy all onely in his mynde thynkynge that
the mercy of god is euer in this worlde aboue his ryght
wyfulnesse. A man sholde neuer haue soo grete hope / and
truste of his saluacyon / thoughe an aungell of heuen ap-
peryd vnto hym and shewed hym that he sholde be dam
pned / yet he sholde not byleue hym / but rather thynke ꝑ
it were some illusyon of ꝑ deuyll transfourmynge hym
selfe in lykenesse of an aungell for too deceyue hym. And
yet yf he were certefyed / that it were an aungell of god
indede yet he sholde not dyspayre of his saluacyon / but
rather thynke that ꝑ aungell spake condycyonally / that
is to say that he sholde be dampned yf he wolde not be in
wyll and purpose to amende his lyfe and be sory for the
synnes that he had

¶ The thyrde trouble or temptacyon at ꝑ houre of deth is anger/wrath and impacyence. This temptacyon cometh often tymes by suggestyon of ꝑ deuyll whiche maueth a soule to grudge with his sykenesse and to thynke that his payne is greter than he hathe deserued/wherfore he cryeth and complaynyeth vnto god/& sayth why suffrest thou me lorde god to contynue in so longe & so grete payne what haue I done that I sholde suffre all this.

¶ Consyder here faythfull soule that by many trybulacyons we must entre in to the kyngdome of heuen.
For a man is not worthy to come to grete Joy that wyll suffre noo greate payne therfore. And what is the payne of a weke/or of a yere to warde the grete/and inestymable Joye of heuen whiche shal endure not a weke or a yere/but euermore worlde without ende.
The dere byloued soules of our lorde suffred grete payne before they departed out of this worlde. And they were glad soo to doo knowynge the grete profyte and fruyte/that they sholde haue therfore yf we wolde remembre & imprynte well in our myndes what payne and passyon our sauyour Cryst hath taken for vs we myght thynke oure selfe delycate persones yf we wolde not pacyently suffre some payne for hym/& for the welth of our soule/to obtayne the grete blysse that he hathe bought for vs.
¶ Lette vs therfore endeuer ourselfe pacyently to suffre payne for the loue of hym/whiche suffred in greate payne and passyon of the moost bytter dethe on the Crosse for vs. And thoughe our flesshe grudge with payne and dysyre heithe and reste in this worlde we muste forsake this desyre/and put our wyll to the wyll of god whiche knoweth beste what thynge is to our auayle. And than

we hym hertely of his hylytacyon in sendynge vs payne and passyon here in this wozlde/ lyke as we receyue of hym a precyous gyfte. Foz yf we be partyners with our lozde in payne and passyon we shall be partyners with hym in Joye and consolacyon.

¶ The fourth trouble of temptacyon at the houre of dethe/ is couetyse/ and busyneste of mynde/ in wozldly thyngs/ whiche drawyth a soule frome the deuoute remembraunce/ and inwarde loue that it sholde haue in our lozde specyally at that tyme. This temptacyon cometh ofte tymes by suggestyon of the deuyll/ whiche putteth in a mannes mynde at the houre of dethe suche thynges specyally as a man hathe loued beste in his lyfe before, as ryches/ wozldly pleasure wyfe & chyldren & suche other. These the deuyll presenteth busyly vnto a mannes mynde foz ỹ entent that he sholde rather occupy his mynde here withall/ then with gostely profyte & welth of his soule. Therfoze to purucy remedy ayenst this temptacyon it were expedyent that euery man haue his testament redy made in tyme of his helth that he be not letted aboute the ozderynge of this wozldly goodes at the tyme of his departynge/ when he sholde specyally ozde his soule to the loue of god and forsake the loue of all tempozall thynges foz our sauyoure sayth he that wyll not forsake father/ and mother/ wyfe and chyldren/ and all other tempozall possessyons/ he maye not be my dyscyple/ Wherfoze they that shal be aboute syke persones let them be ware that they gyue them not ouer grete comforte of bodely helth noz put them in ouer moche trust & hope of lyfe/ for suche swete wozdes & bayne comfortes maye be occasyons of theyr utter dispaire/ but let the mouth the dyly gyly for

to forsake the loue of this wretched worlde. And soo put theyr wyll to god/ & to be content alwaye whether it be to lyue or to dye. And of bothe rather ordre themselfe to dye thā to lyue & than they shal not be deceyued. For many a man is deceyued in the tyme of theyr dethe by hoope of contynuaunce of lyfe/ for as longe as they truste to lyue they wyll euer dyspose theym parfytely to dye and so dethe taketh them vndesposed to the grete damage & hurte of theyr soules.

¶ The .v. trouble or temptacyon at the houre of dethe is pryde and vayngloryе/ whiche cometh chefely by Justygacyon of the deuyll For whan the deuyll perceyueth ꝑ he can not ouercome a soule by ony of these temptacyons before reherced thenne he moueth hym to reioyce in hymselfe of his good dedes sayenge vnto hym. O how stronge be ye in faythe/ how wel stedfast in the hope/ how wel perfyte in pacyence ye shall fynde but fewe suche/ as ye be ye haue done so many good dedes in your dayes/ that shal be remembred as longe as the worlde standeth. This is a perylous and a subtyll temptacyon/ wherfore yf ony suche thoughtes come in your mynde/ loke that ye make yourselfe to wely vnto our lorde/ consyderynge that of yourselfe ye be nought elys/ but a synfull creature/ & a wretched synner not all onely for that ye haue done. But also for many synnes whiche ye sholde haue fallen vnto yf ye had not ben preserued of our lorde therfrome. And where ye haue euer in your lyfe doone ony good dedes/ those came not of your selfe/ but of the grace of god too whome belongeth honoure and prayse therfore.

Thus ye shall with goddes grace ouercome the temptacyons of the deuyll for whan the worlde spareth you by pry-

de and bayne glory/ ye shall loue yourselfe by mekenes ¶ When he wolde loue you by desperacyon ye shall traite yourselfe by stedfast hope of the grete mercy of god.

¶ Moze ouer ye that shall be aboute syke persones loke that ye counsayle them in betyme for to receyue the sacramentes of the chyrche/ for they be suffrayne medycynes bothe for the soule & for the body. For all sykenesse & payne commeth of synne for yt there hadde neuer ben synne there sholde neuer haue ben payne/ but remedy agaynst synne is grace/ & grace is gotten chefely by the sacramentes of ỳ chyrche by suffrayne medycyns bothe for the soule and also for the body.

¶ And after that the syke persones hathe receyued the sacramentes of ỳ chyrche/ lette hym not fere to dye at ony tyme that shall please our lorde to call hym remembrynge that there is none other waye to come to the Joye of heuen/ but all onely by this waye of dethe. For all ỳ soules that be now in heuen haue passed this same waye of dethe. And thoughe the flesshe and the sensuall appetyte grudge and fere to dye/ lette not this truble the syke persone for it is naturall for the flesshe soo to doo. But this grudge and fere shall not lose this merytē of the soule yt the soule consente not wyllyngly therto but be contente to submytte hymselfe to the wyll of god/ whether it be to dye or to lyue.

¶ Now for a shorte Conclusyon that a man maye the better knowe at the houre of dethe whether he be in state of saluacyō he shall examyne hymselfe or his frende in

Tttt.

lyke wyse of .v. specyall thynges. Fyrst whether he byle
ue all that belongeth to cryste̅n fayth as holy chyrche by
leueth and techeth. The seconde whether he trust stedfast
ly to be saued and to come to the Joye of heuen thrughe
the merytes of Crystes passyon. The thyrde whether he
be sorye for all the synnes that he hath done and aske specy
ally forgyuenes of our lorde for them with wyll and pur
pose to abstayne from synne hens forwarde. The fourth
whether he forgaue all them that haue hurte or offended
hym by worde or by dede. And aske all them forgyuenes
that he hathe hurte or offended other by worde or by de-
de. The .v. ptye haue hurte ony mā whether he wyl that
restytucyon and amendes be made vnto them accordyn
ge to ryght and conscyence as ferre as his power maye
extende. These .v. questyons be necessary too be asked of
them that lye in Jeoperdy of deth. And who so euer may
answere to all theym / I saye ye therto truely and vnfay-
nedly by his worde of mouthe / or for wante of speche to
his herte alone / he may be assured yf he soo departe this
worlde that he shall be saued and come to the blysse of he-
uen euerlastynge.

Yet in all maner of troubles and temptacyons in body
or in Soule. Lette euery man remembre inwardely the
blessyd passyon of our sauyoure Cryste / and call therto
for helpe & socoure and he shall euer fynde remedy therin.
Besyde this lette euery man call vnto the glorious vyr-
gyne the mother of god our Lady saynt Mary for helpe
comforte and assystence. For she maye helpe vs / and so-
coure vs for she is moost of power vnder god / and doub
teles she wyl helpe vs and socoure vs yf we call vnto her
for she is the mother of mercy and of pyte. And our specy
all aduocate for to shewe and presente all our causes and

oure neceſſytyes tho the hyghe Juge of heuen her owne bleſſyd ſonne. And doubtles it is not to be thought ꝑ ſuche a noble ſoune ſo louyng and ſo gentyll vnto his mother wyll denye her ony thynge that ſhe aſketh / wherfore let euery man and woman at all tymes but ſpecyally at the houre of deth call vnto her for helpe and ſocours And doubte we not but ſhe wyll euer be redy too helpe / ſocoure / comforte / and aſſyſte vs in all oure cauſes and neceſſytees.

¶ Beſyde this lette euery man / and woman at the houre of dethe make inuocacyon / and theyr frendes with them vnto holy aungelles and ſayntes of heuen / ſpecyally too thoſe / whiche they haue had moſt deuocyō vnto in theyr lyfe. And ſo fynally recommende theyr ſoules vnto oure lorde Ihesu god almyghty / to his bleſſyd mother & vyrgyne our Lady ſaynt Mary and to all the ſayntes ſayuge. In manus tuas dñe. ꝛc.

¶ And other prayers whiche ſhall be thought conuenyent and pleaſaunt vnto god. To whome be honour and glory euerlaſtynge. Amen.

¶ Finis Exꝑmatorum Curatorum.

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